

3

The Reformationist

One Nation, One Idea



Black, White, and a little Grey in the Age of Covid-19

By Joshua Noyer



One of, if not the greatest contradictions of contemporary society is that as individuals we're offered more opportunities than ever for self-expression. Technology allows us to broaden the diversity of our experiences, to see, hear, and read great works of literature and art, to speak with others from around the world; to do things our forefathers could have never imagined. Then why do these diversities of experiences translate into a dull intellectually homogenous population? Hegel believed that contradiction was the essence of life; it was through the discovery of these contradictions that individuals, and collectives move forward. Whereas the acceptance of dogma leads to stasis, as dogmatics taking the given as a religion fail to see beyond their own horizons. A world of black and white is a simplistic ugly place. Only when we start seeing the gray can our horizons begin to broaden and truly become individuals. Covid-19 has exposed the ugly underbelly of American life, but with that exposure also comes the

opportunity to further comprehend the ugliness and grow from it.

In my 44 years of life, I've seen such a dramatic change in terms of technology and culture that it's hard to take it all in and comprehend; especially when looking back at history you realize that the overall progression of change was such a slow affair. It was pretty much a given that the world you grew up in would differ little from the world when you will leave it. We're unique to the extent that living today we can't make that statement about ourselves. In fact, we look upon people from previous ages and see their complete lack of technology and make the assumption that these individuals were the historical counterpart to what is commonly referred to as a "country bumpkin," a not so kind way of calling someone dumb, and ignorant. When making this assertion, the party doing the asserting is making the cardinal error of attributing progress to be a cumulative outgrowth of time; that each generation, because it has new and fancier technological gadgets than those which they preceded, is consequently smarter and more knowledgeable than their predecessors. Fundamentally, it's an attribution of value to technological progress.

A critique of this assertion can only be based upon the nature of knowledge. If knowledge is nothing more than the accumulation of facts and memorization then yes, the average 21st century individual is more knowledgeable than their historical counterparts. Simply existing in a time succeeding others implies a more thorough acquisition of historical events and technical know-how. A Roman, would not know how to use a cellphone or know of the events surrounding WWII. However, is this knowledge? If knowledge is to have value as a thing in itself and not just an empty descriptive term, then we must look at its nature.

Knowledge can be defined as, "awareness or familiarity gained by experience of a fact or a situation." Using this as our jumping-off point, knowledge cannot be simply the acquisition of facts or information. Anyone can know that the American Revolution started in 1776, that the Americans were victorious, and know the results of the battles along with the direct causes of the war. But these are only surface phenomena and not knowledge. If knowledge is awareness, then it must delve much deeper into the nature of in this case the American Revolution. Someone with knowledge of the event would know that within a historical context the infringements upon liberty by the government of Great Britain at that time were relatively light. So, there must have been something much greater at work

that led to the War. And the military progression of the war did not happen along conventional lines. The British were victorious in most battles and continued to be so even up to Yorktown. The causes for the defeat of the British went much deeper than a simple military defeat. Knowledge is much more than the accumulation of information. Knowledge is the processing of thought through rationalism, history, scientific methods, and empiricism (to name a few epistemologies). Knowledge constituted the mindset of both the British and the American participants of the War, as opposed to speculation, dreaming, or mythmaking. Knowledge is an understanding of the historical context in which the event took place. Most important of all, it's the ability to take two seemingly dissimilar things or events and to see their connections and significance and come to produce an understanding of a historical epoch from the interaction of these dissimilarities. It's the rejection of black or white and an embrace of grey. The gray results from a process of inquiry, whereas black and white thinking (also a logical fallacy) reflects ideology and static thinking.

The modern age, with its technological conveniences has created an environment not conducive to knowledge. The picture we often have of American history of a family sitting by a fireplace in a log cabin reading may produce feelings of nostalgia for something never experienced or even feelings of beauty, as a longing for a simpler time as contrasted with the more complicated world we inhabit today. However, there's something much more valuable in this picture than nostalgic beauty; that is the act of creation.

When we watch a show either through the television or on our phone, we often perceive this as a substitution for books, in the process creating an equivalence between the two. However, these two means of acquiring information are very different. Reading a book is an act of creation. The words you absorb act as a spark which leads to the creation of a world, while descriptions of characters, and landscapes and their interactions together are provided within the book's pages. It's only within the mind that they come to life, as visualizations and significance are the results of the individual's thought. Reading is an act of construction. On the other hand, when reading is replaced with the absorption of images, little if any creation is taking place. Instead what you see is all there is and instead of a world being constructed around words, those words being accompanied by images, come fully packaged and shaped, ready to be absorbed by individuals. There's no thought put into the act, just emotional responses and associations with past

images.

Contemporary society, being the repository of this technology, is also its product and the answer to the question posed in the first paragraph as to why there exists such little intellectual diversity in today's world. Think about it, would a Mussolini, a Marx, Hegel, or Nietzsche have been able to produce the works they did in today's world? We live in a world where creativity is crushed. Those with original thoughts are ignored. Most of us like to think that we prize originality and those who choose to be different, but we elect charlatans to office and choose to watch television shows which prize crude humor and unrealistic sexuality. For many, society's role models have become the Kardashians, with aspirations amounting to being reality TV stars. What society claims to prize in originality is nothing more than its tolerance, a tolerance derived from the worship of the self and its producing love of vulgar mediocrity. Originality is either constrained to the ivory tower or sits in hibernation within the soul, while its owner says "Hello, may I take your order."

Illustrations of this phenomenon and its consequences become readily apparent within a few seconds of leaving your house. It's not uncommon to see individuals wearing masks while driving their cars or while walking by themselves on the sidewalk, apparently oblivious to the science which has confirmed that the odds of catching Covid-19 by those methods are astronomically small. Or, the numbers which illustrate that, while for certain high-risk groups, the virus can be very dangerous but for most others its consequences are either non-existent or the functional equivalent of a bad case of the flu. The dangers associated with a society that devalues originality become manifest in the lack of critical thinking and in the submissiveness of individuals to authority. Instead of embracing authority because of how it uses its power for the betterment of the whole, it becomes embraced out of fear and awe. People embrace the charlatans they put into office and the system which they perceive to give them their freedom and liberties. Not being experienced at constructing their reality they embrace the reality which is absorbed into their brain through the medium of electronic devices. Governors such as Newsome or Cuomo are looked upon as public servants looking to protect those whom they have sworn to serve; while doing so upon the advice of the country's foremost scientific minds. Fidelity to fraud is difficult to overcome; it prevents the difficult questions from being answered, such as why statements were originally made criticizing the use of masks changed in a very short amount

of time to being a necessity. Why has there not been more questioning of lockdowns, when those lockdowns were based upon models with death predictions not close to what has transpired or would have transpired without the lockdowns? And if the restrictions imposed upon Americans have been advantageous then why is a country like Sweden which has chosen not to lockdown to the extent that others have had only a fraction of the cases per capita?

The answer lies in a toxic herd mentality. We like to think of bullies as being individuals who desire to inflict bodily or emotional harm on others. In reality that harm can be inflicted in much more subtle means. Moral condemnations are such a means. The inability to understand the world and express it comprehensively leads to black/white thinking, portraying opponents as being the other, the manifestation of what's wrong and bad. So, when there are outbursts condemning opponents of the current lockdown strategies as being uncaring of others and not deserving of care should they require hospitalization due to Covid-19, what you are seeing is an attempt to harm another due to a lack of understanding and self-righteousness, just as the physical bully manifests his/her self-righteousness through inflicting bodily harm on others. Our officeholders are not bullies; the scientists they take advice from are not bullies. They are the victims of bullying. They are the victims of a media establishment and individuals devoid of critical thinking. As I said earlier, politicians are charlatans, so they're not free of guilt by any means, but being charlatans, they will go whichever way public opinion is shifting. And this has been the story of the progression of Covid-19. One media establishment after another is using its position to create an atmosphere of hysteria and fear to keep the public glued to their opinion pieces, the truth or sound policy be damned. The new normal has become a place for self-righteous blowhards to condemn through an unfettered self-righteousness and threaten the careers of any who don't engage in the same pseudo-morality. The religious-like dedication to the same policy of lockdowns and social distancing are not the result of scientific analysis but an attempt to appear proactive in the face of an indignant media and public. In the final analysis the gestures are as empty as the society from which they derive.

The path we take from here on out does not have to be dictated to us. Technology doesn't have to lead us to a future of ignorance. Black and White can be overcome, Grey is within our reach. However, the path cannot be tread alone, because the problem is not only social, it's philosophical. Do we choose to have a

State, with competent leadership and authority derived from sound actions; or do we have a socially Darwinistic playing field where power is held behind closed doors and governmental leadership is composed of puppets? The answer is up to us and to the extent we embrace originality and who we truly are meant to be.

Real Talk with the Deputy Director



In the world of coronavirus and quarantines we feel more atomized than ever. All of our institutions that hold us together allow for association are shut down. Yet even before coronavirus the institutions of America were under attack by the competition driven pluralism of our politics and economy. These vouchsafes of public trusts and social wealth have been in decline for decades and perhaps even centuries. Coming out on the other side of coronavirus I think it is highly likely that we will see more and more businesses becoming remote. Social cohesion will lessen. In the age of technology and instant communication there are a thousand voices competing for our attention, our money, our minds. There are little to no checks on these interests. We have more things than we have ever had. Our lives are saturated with things (mostly junk from China) and yet in the midst of

everything I have described we are sliding into a type of poverty. This poverty is of a totally different metric than our society has taught us to take account of and that is the social. If you've ever seen the TV show hoarders then you know that things will make us quite literally sick. Things can cause mental illness. We buy something that makes us happy for a time and then it gets old and we have to buy something else but it is a never ending cycle and at the end of it all there is no happiness. What is of real value is that of the social; the collective. This is why we must preach and build National Reformationism as an ideology. We must have a system of cooperation where one is empowered by the state through the corporation to have a more direct say in his life, his work, and by extension the state. This is a cycle that will bring a sense of national belonging and will grant Americans the wealth they crave which is that of a social nature. This superstructure will empower the individual far more than this tragic system of liberal democracy we are forced to participate in. In this system we are so distanced from our governing bodies we have no hope of real representation especially when these legislative bodies are so easily captured and manipulated by unfathomable concentrations of money, each of which by themselves constitute an economy larger than many countries across the globe. If you have ever worked the polls then doubtless you have seen bus after bus of people rushed in to vote a certain way. Group think based on usually the silliest political notions, most of which hold no water or even affect us at all. It is all a lie to participate in. No one can look me in the eye and tell me that this is a good system of government whereby the people are represented and empowered. A revolution in America will not come from an underclass ground into poverty but will rather come by a middle class whose rising expectations were not met. As we progress further into

pluralistic technocracy the misery of Americans will grow due to spiritual reasons more so than economic ones which means we will be sick as a nation but most Americans are unlikely to be cognizant of the reason why. It is our holy duty to spell it out for them.

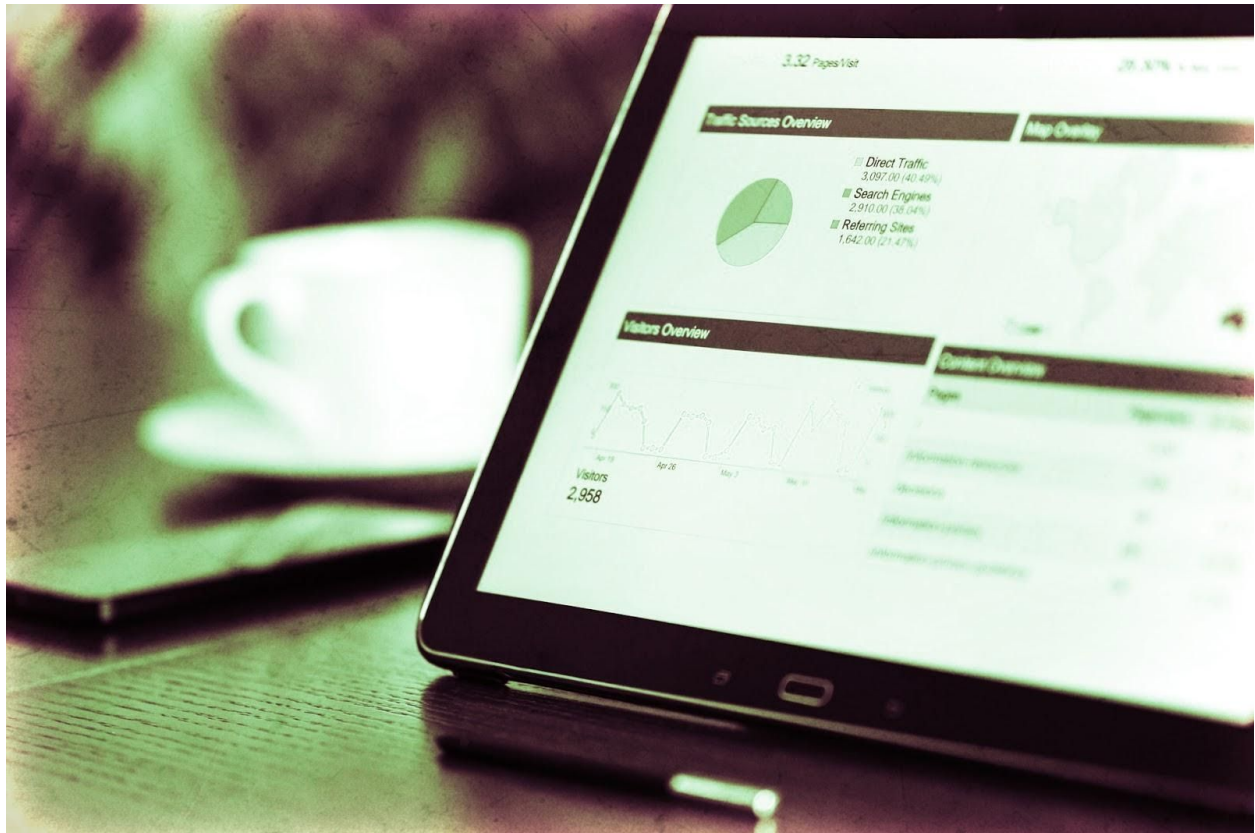
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Q. Could someone please explain to me how fascism can be spiritual and pro-religion if Mussolini and Gentile were atheists?

A. Gentile was not an atheist, and while Mussolini was during his early years it's debatable whether he remained one later in life. In regards to spirit and fascism, the idealists such as Gentile believed that spirit was a process, whereby the individual through interacting with his community becomes self-aware. Actions, ideas, and thoughts are a product of reflection and reason and not the result of biological processes playing themselves out. So spirit is not an object like the human soul but the development of human thought.

Party Stats as of 5/1



Website Hits: 2,291 (+12.6%)

YouTube: 2047 (+110)

Twitter: 879 (+35)

Facebook: 4,362 (-20)

Instagram: 2187 (+287)

Podcast Downloads: 195 (+37%), YTD 892, Lifetime 3,868

Things to Think About:



Theoretically, their error lay in their blindness to the fact that the individual has no rights except as a consequence of duties fulfilled; they forget that the law of the individual can only be deduced from the law of the species; they denied the instinct of collective life within us, and the conception of the work of transformation which every individual is bound to endeavor to accomplish on earth for the good of humanity. Practically, their error lay in attempting to act with a lever from which the fulcrum was withdrawn, and thus condemning themselves to impotence.

Pp 155. Garrison, W. L. (1872). Joseph Mazzini. His life, writings and political principles. New York, New York: Hurd and Houghton.

New members for April



April = 14, YTD = 31

Massachusetts =1

California = 3

Nebraska = 1

Virginia = 1

New York = 1

Michigan =1

Wisconsin = 1

Arizona = 1

Pennsylvania =2

Wisconsin = 1

Texas =

Party Leadership



Chairman: Joshua Noyer



Deputy Chairman: B.K. Burton



Economic Affairs: Justin Stofko



Public Relations: Evan Tobia



Western Regional Director: Jesse Drummond



Central Regional Director: Zachery Pierre



Foreign Outreach, Trans-Mississippi Director: Sean Salas



Foreign Policy: Matthew Hines



Elections: Cory Faust



Interior: Mitchell Simmons

National Convention

Dallas, Tx

October 9, 2020



Pandemics should drive the search for social alternatives

Here is a kernel for change

by Jeremy Horne, Ph.D., the Ax

It is time, a time for putting theory into practice, for we are at a crossroads of social development. Part of a political science curriculum is systems analysis, and the student learns that a system stressed beyond its capability to survive either adapts or collapses. A paradox emerges here. By adapting to changing conditions by adopting different assumptions, it may no longer be the same system. The assumptions may be about objectives or ways of achieving them. More radically, they may be about the whole purpose of the system. It took the 1929 Depression to alter capitalism from a laissez-faire policy towards employment and social services described by Keynesian economics. A quick view of the current situation (May 2020) reflects the true character of capitalism.

First, watching how the stock market is going up, contrary to the worsening capitalist economy is about how parasites go into a feeding frenzy before the death of the host. Yet, in the background, clearly structural dislocation has occurred, many experts saying the results could rival the 1930s Great Depression.

Second, I see the emerging battle over lockdowns, social distancing, and the wearing of masks, the U.S White House, according to its 7 May 2020 front web page, being the focus of debate. Mr. Trump won't even follow the recommendation of epidemiologists in wearing one.

Third is the utter failure of the capitalist system to do even the basics in this emergency – test to find out the real extent of the problem. We know more about the far side of the planet Neptune than we do COVID-19. This is a major reason why all these responses have been disjointed, incoherent, and often ineffective. In this regard, we have not been much better off than those during the 1918 Spanish Flu pandemic.

All three observations are connected because they are anti-social behavior: profiting off other peoples' misery through speculation, failure to set a scientifically-based example of not contaminating others by wearing a mask, and failure to even find out the real extent of the problem, instead, relying on private institutions, non-standardized ways of reporting (each state having its own "individualism and methods), and subjective evaluation of pre and post morbid symptoms to assess the number of COVID-19 patients).

It is becoming clearer that capitalism, with its inherent assumption of predation, is not capable of ameliorating, let alone solving the pandemic problem. We read of the US regime with its laissez-faire politicians not taking a competent lead and allowing predatory private companies to develop vaccines and manufacture medical equipment, though those efforts have been insufficient, with an increasing reliance on countries like China to fill the gaps. All of this is against the background of major epidemiologists warning about COVID-19 lasting at least another 18-24 months. Whether it does or not depends upon how many people have it, where, and why, and these questions depend upon testing. This is just common sense, as well as being scientifically necessary for effective assessment and response. We also should read articles like "Spike mutation pipeline reveals the emergence of a more transmissible form of SARS-CoV-2" (searchable online) to remind us of the emerging complexity of this disease and that it probably will have no "silver bullet" responses.

Complicating matters is the danger of broadbrushing all of society with a solution working in particular circumstances. For example, is it appropriate to have total lockdowns in rural areas because they work in crowded spaces? It has been shown that social distancing cut down on COVID-19 cases (South Korea), but would the types and degrees of isolation methods work for a relatively depopulated place like North Dakota? These foregoing questions could be answered easily if there were a system of robust and comprehensive testing. Otherwise, you only are guessing about what to do. Again, capitalism has failed in any real solutions, tripping over itself while endangering more lives.

Another consideration is how normally healthy people might be damaged by isolation, weighed against the risks of social intermingling. What about the economic effects of lockdowns weighed against their benefits? Regardless of how accurate projections are about the spread of this disease or what specific measures should be to counter it, more significant are the METHODS of doing so, the need for coordinated scientific responses, and questions about who benefits. For sure, COVID-19 is a prime example of how it has exposed the problems of the capitalist system.

Describing the crossroads

The United States is at a crossroads in more ways than one. Of course, there is the COVID-19 pandemic, with no let-up in sight. There even may be a second and worse wave, forcing more lockdowns, increasing stress on an already overstressed population. It should be clear to persons up to this point that liberal democracies are woefully inadequate to deal with crises like these, as a quick look at the widespread anarchy should confirm. Other problems lurk in the background, such as the mounting debt, 25.2 trillion dollars, as of 14 May 2020. At some point, mathematically it will be impossible to pay it down, leaving devaluation, inflation, and economic implosion in its wake. US belligerency in support of banksters and Wall Street is being heralded by increased war budgets and refusing to honor or renew arms reduction treaties. This says nothing about global warming, which the Trump regime has refused to address.

Rather than confronting the problems with well-organized thinking, we see typical examples of capitalist predation – the lowest of the low of "investor" parasites buying nursing homes and failing to maintain them, leaving the most vulnerable – aged persons to die. Patent law allows the selfish claiming of an exclusive right granted to anyone to produce and distribute a product, and the real possibility exists that a COVID-19 vaccine developer will be able to hold the world hostage in charging "what the market will bear" (price gouging) in distributing this life-saving medicine. The same applies to treatments and equipment.

In the 13 May 2020 edition of the *New York Times*, we read, "Jerome H. Powell, the chairman of the Federal Reserve, delivered a stark warning on Wednesday that the United States is facing an economic hit “without modern precedent”, and even more stark, "...a Fed survey set for release on Thursday will show that almost 40 percent of people who were working in February and were members of households making less than \$40,000 a year had lost their jobs in March.", one that could permanently damage the economy if Congress does not act sufficient to prevent a wave of bankruptcies and prolonged joblessness. There seems to be little if any realization that throwing money at the defunct predatory structure of capitalism will solve the problem. A bit of research shows that the predators lurking in the shadows are all too eager to devour those resources.

We also see the tug-of-war between the scientists and predators (politely labeled "conservatives" but also many liberal democrats) who place their holy "economy" (with its profits-before-people axiom), evidencing the anti-social character of the latter, Bolsonaro of Brazil and Trump of the US obvious examples. Here, one must be mindful of the mask worn by these predators – "freedom", in reality, meaning a non-regulatory environment in which workers can be exploited as before. Despite the dire warning of experts against returning to work and having people come into close contact with each other before the pandemic is over, these capitalist predators value only their already obscenely acquired wealth over human lives.

On the election front, it seems likely that there will be two septuagenarians running for the presidency, one, ultrareactionary, incompetent, and mentally unstable, and the other, like his competitor, bankrupt of ideas, a liar to boot, and often fumbling his words (symptomatic of organic brain failure), as a search for "Biden's gaffes" and similar phrases will show. Who the vice-president will be to replace either in case of death or removal seems to be the current Pence for Trump or with increasing probability, a Democrat has-been presidential candidate for Biden, who fares no better in any of these cases. It is safe to argue that neither will have what it takes to lead the US people towards a more humane and stable society.

At present (May 2020), there appear to be no third-party alternatives, and the

mounting severity of the problems does not mean any meaningful change will occur. In light of this, a realistic possibility exists of paralysis, more anarchy, and the slow but steady unraveling of the social web. While history may not mechanically repeat itself, it does display tendencies in human behavior, given social conditions and modes of thinking in addressing them. For example, lacking education, science, and ethics, we have Medieval plagues, economic depressions, and wars. A modern version of this has been the rise in calls to the US CDC's Poison Control Center (already high) by persons trying to carry out Mr. Trump's suggestion to inject chlorine bleach to counter COVID-19. A humane response to catastrophe minimally requires a) a coherent philosophy; 2) high ethos; 3) planning and organization; 4) will to carry out the plan.

We cannot be tricked into the Marxist determinism of immiseration necessarily bringing on revolutions but, more open-mindedly, think like the scientist in assessing probabilities, based on history. On the other hand, socially conscious persons with the will to act not only require preparation but be actively engaged in the initial stages of carrying out a long-term strategy for social change. Here, it is not mass discontent that will bring on change, as the proverbial masses are disorganized, ill-equipped, lacking a coherent a unified philosophy.

A model for change method

Too often, social protests wind up being only just that, protests, the infamous "Occupy Wall Street" being a paradigm case. Logicians know that false premises usually lead to false conclusions. The essential reasons for failure are 1) lack of coherent philosophy alternative to the prevailing capitalist one, a philosophy that people, in general, can see clearly not only intellectually but practically as beneficial to them; 2) no organized social structure to carry out the philosophy; 3) no plan or organizational structure to carry out the previous; 4) failure to assess the strength of the regime against which protests are lodged; 5) insufficient ongoing will to make results happen. Over and over again through history, especially in modern times, well-documented capitalist exploitation and oppression have been met by anarchy, unorganized masses engaging in actions ranging from peaceful civil disobedience through riots. Each time these outbursts have been met successfully by co-opting the protesters (successfully in the 1970s) through outright suppression

by force.

At present, civilized peoples are faced with a predatory capitalist behemoth that has honed its resources and skills to meet just about any eventuality. Immediately coming to mind is the technology, and if the opposition fails to appreciate this and meet and exceed a regime's capabilities, inevitable failure will result. This does not mean that a proverbial "monkey wrench" cannot be thrown into the elaborate machinery, but the knowledge is required to identify the weaknesses. Cyber hacking comes to mind.

Barring the strength the regime may have, this COVID-19 pandemic has compromised its integrity both by its obvious incapacities to protect the people (as profits come before people), as well as assaults on its very structure (as in closing down production and distribution, the very engines of profit generation). Here, scientists, based on previous pandemics, like the Spanish Flu, the 2009 outbreak of H1N1, and other flu, are warning that not only is the worst not over, but [the fall of 2020 promises to bring a recurrence of this year's events](#).

This truly is a predatory society, but it does not mean we cannot learn lessons from the "state of nature". Crippled animals are prime targets for predators, and predator it must be for the one seeking a just society, only – as the soldier knows – it is not the method that is the end, but the end, itself. "What is to be done?", Lenin's famous phrase (title of his 1901 book)? We can learn a lot here, first and foremost that a political party is essential to lead any movement for social change. Second, though, the National Reformation Party departs at this juncture with ultimate goals and philosophy, eschewing the materialism, championing the love of truth, and realizing the organic nature of society, of which the State is the structure.

The National Reformation Party (NRP) has already achieved the response to the first and most critical reason for failing to bring about change: a coherent philosophy. It now converts the reasons to steps by organization, planning, and action. Start with [National Reformation Party Decalogue](#) on which to build the rest. So goes for the second reason, now a step, a coherent social structure of the

Corporations embodied within the State. The most difficult now challenges us - the third step – a plan or organizational structure to carry out the previous.

Analogously, we may look to a group of explorers wanting to traverse the landscape with their huge volume of supplies and equipment. That which is in the environment usually is the key, in the explorer's case the river in front of them, in our case the current dynamics of COVID-19 and its projected *sequelae*, literally and socially. For the fourth step, while the NRPS does not have a military or access to the hardware to engage in combat, such a route would be infeasible anyway. Assuming one had these abilities, s/he, in the ultimate analysis, would be like any superpower, realizing sensibly that challenging another superpower would lead to a conflagration destroying the whole planet. In front of us lies the technology capable of bringing civilized people together, communicating to the world the vision of a better society, how to achieve it, and, most important, activating those means. Call it a "catalyst of change". One "silver lining" of COVID-19 is requiring us to focus on those communications technologies to compensate for the lockdowns and social distancing. It also is a real-life opportunity to invoke the maximum critical thinking skills and need to recognize the subtleties of the situation and not thinking in an either-or fashion. Here is where the National Reformation Party can start channeling its will.

Our focus may begin on the structure of the corporations, as outlined by Durkheim in his The Division of Labor in Society, as well as many aspects of the Italian experience from 1922, onward. Change, itself, is the substance of organicity, this applying, especially to societies. Hence, it would be folly to willy-nilly adopt specific models but use them only as models to build according to contemporary circumstances, one method of doing that subtle thinking. Such does not mean we should not outline proposed working structures but absent them, the social audience will be asking "how do you propose carrying out your philosophy?"

Theory, of course, is not enough. Actually doing something is where the rubber meets the road. Organizing corporations nigh is very difficult if not impossible locally, but, given our communications is very much doable nationally, even regionally. Locating NRP members with businesses or the ability to influence them

successfully is one key to nascent organizational efforts. That is, both the plan (step 2) and action (step 3) are fulfilled. That the technology is being used automatically starts us on the way to realizing step 4. Doing so meets the step 5 requirement.

In particular, an initial working document, perhaps auspiciously entitled "The National Reformation State" could be initiated, describing in detail the philosophy and structure of our State and its organs, the Corporations to carry out the philosophy. Here, people asking "what can I do" now have something into which they can integrate. The Corporations, themselves actively carry out what those coming to the NRP hope to see as a brighter future, albeit in a microcosm. Each National NRP convention then builds on this working document, so that theory becomes praxis. Now, we have a working plan around which everyone can rally to work for a better society.

These specific measures all can be integrated into a larger framework of a shadow society. That is, the NRP, itself becomes the shadow State. It does as it thinks, National Conventions offering an ideal opportunity to coordinate these actions. As the prevailing society breaks down with its inability to respond to the mounting problems, the NRP State responds with its successes.

Now, more than ever is the time to set ourselves in motion. A bright future awaits us ... if we act.

Fascism is Unity

By Nicholas Taylor



In the latter stages of the Kali Yuga, we find ourselves in a state of increased dispersion and confusion, where the rock-solid and eternal principles which guided our ancestors and the civilizations that they built have all but been forgotten. Before the foundation of the world, there existed primordial unity. This primordial unity, being in itself divine and supreme principle, then went forth manifesting into diverse and everlasting multiplicity. This multiplicity, by default compounds upon itself, creating an ever more dispersive corporeal existence. This process has been expedited and enlarged in the latter days of the Yuga (biblical end times). So, in the beginning, you had the monad, existing simply as itself, while simultaneously containing all possibilities within itself. This may seem like a contradiction, but it is not. It is simply being existing as a principle before subsequently being moved into the realm of action and manifestation.

The modernist cosmopolitans of our time fancy a vile and perverse viewpoint of ever-increasing progress. They believe that the ancients of our world were vile barbarians who were simply unfortunate enough to be born and live in a time thousands of years before modern liberalism would have the means to “liberate” them. That they lived in a time of primitivism and barbarity free from the “enlightening” trends of the profane conceptions of science and culture that seem to permeate the minds of our opponents. As we have seen, and continue to see, the myth of an ever-increasing and linear process of progress and enlightenment culminating in the information age of the Western world’s collapse is simply ridiculous and farcical. One who turns their eyes to God simply sees that this is nothing more than the propaganda of the utmost smear-merchant variety.

In reality, we are living in a time and place that is antithetical to any real or true knowledge. What I mean by this is that the knowledge of the modernists is simply that of a utilitarian and corporeal purpose. In other words, a form of profane knowledge which can only be observable within the realm of corporeal action. This form of knowledge should not even be referred to as such. Because it lacks connection and relation to any supra-personal principle(s).

The decadence of the modern world can be summed up in the need of the modernists to quell and attack any form of genuine spirituality that allows individuals to return to these supra personal principles. They say that they are our “liberators”, yet what form of liberation has really taken place? Those who are in the truth can see that the word “liberation” within the modernist vocabulary simply means the abandonment of principles that seek to arrest human will from fulfilling its most bizarre and unethical forms of utilitarian and antinomian destruction.

This is an observable fact within our communities, who are no longer communities in the proper sense of the word. They are merely mediums through which people and commerce travel. A clear example of this phenomenon can be seen by the fact that most Americans are now urban dwellers; this is the first time in history that most human beings have lived in large cities anywhere in the world. And in these large cities, you have entire residential communities in which the occupants know

nothing of those who live right next to them and even share walls with them! This is the first society in the history of humans, where one could live next to someone for multiple decades yet not even know their name, or anything else about them. As depressing as this is to say, this makes complete sense when one observes the main trends and variables, both past and present that led to this decadent and dispersive state of reality.

There are now entire organizations dedicated to “combating loneliness” and “ending social isolation”; yet, these organizations inevitably fail because they are ensnared in the modernist fallacy that real and authentic change can and should come from below. When reflecting upon this phenomenon, one who is in the truth will urgently reference the ancient hermetic principle “as above so below”; in other words, all truth descends from the celestial to the terrestrial. Just as raindrops form in the sky and subsequently descend upon the Earth. The modernists love to delude themselves into thinking that they live within a system that values human life. Yet, how could this be so in a society where an entrepreneur in the porn industry is wealthier than any human being who has ever previously lived, and our undervalued educators can barely afford to eat or keep a roof above their head? One has to wonder the extreme lengths required to believe in any sort of sentimental humanism within the modern context.

While we are on the topic of social dispersion and lack of unity, let me also state the length and degree to which the modern American mindset has fallen into a state of deep decadence and depravity. Young men and women are now encouraged to forsake goals such as marriage and procreation and almost always for the reasons of accumulating wealth and partaking in rampant consumerism. The nuclear family, based on Judeo-Christian values, has been a longtime pillar of our civilization. And for good reason, time and time again we have seen this to be the best situation for child-rearing and overall societal health. Yet the modern cosmopolitan, to whom everything, including the most perfuse and malignant suggestion, is up for discussion and consideration, seeks to even call this form of eternal truth into question, and once again; in the name of “progress”.

I need not list any more dire examples of the profound lack of unity, morality, and apparent divisiveness that is the current norm within the American Milieu. To do so would be overly redundant and pedantic. I have already proved my point several times over, and in order to move beyond the realm of nihilism and depression, I will now focus on the solution. The phrase, “Fascism is unity” can be summed up within the realm of metaphysical absolutes, where the primordial state is one of unity and cohesion, both before the creation of corporeal existence and subsequently after, albeit in a more limited fashion.

The word “fascism” is derived from the Latin root word “fasces” which is defined as being a bundle of wooden rods tied tightly around the sturdy blade of an ax. This term and symbol has its origins in Etruscan civilization, where it symbolized strength and power through unity and cohesion, qualities which are sorely lacking in our modern hellscape. It is precisely this that we fascists hope to revive. We seek a national society that is free from the oppressive internationalist bonds of finance capital. We seek a society that is right with God and the morality that he has impressed upon every human heart. We seek an end to the exploitation of working-class citizens and their families by international corporations who care nothing for the nation. In short, we seek to restore the unifying and transcendent principles which made western civilization great, and an abolition of the sicknesses which have brought western civilization to the brink of destruction.

Many would share a portion of our goals and values, yet under a different name and set of methods. The international neoliberal establishment has done an excellent job at branding the word “fascism” and anyone associated with it, as *persona non grata*. And let me say this; it's time you all did your own research, and discover for yourself what this word truly means. The Nazi buzzword which is thrown around all too common and is often thrown at even establishment “conservatives” has come to mean nothing, much to the common stupidity of both the left and the far left. The National Socialism of Adolf Hitler and his compadres was not the fascism of Giovanni Gentile, who's book, *The Doctrine Of Fascism* served as the manifesto for the orthodox section of the movement before the National Socialist deviation came to be which was fully explored and manifested

by Adolf Hitler.

I suggest you read this book for yourself. Know that there is an alternative to both capitalism and communism, and it is not one or the other! There is a higher way, a way that seeks to unify society with divine principles of unity, strength, fraternal love, and positive spirituality. Where the classes cooperate instead of making war, meritocracy truly reigns. One may be surprised to find that many of the qualities falsely advertised as being integral elements within this society, would actually be more adequately and fully embodied to their full potential within a fascist context and framework. The world of politics, and life in general, is full of transcendent correspondences and mysteries which are ripe for the picking for true and honest seekers like yourself.

May you find the truth! and may God let it be so!

